AGNI, and you, VASUS, grant us happiness; all you sons of ADITI, and thou ADITI, alike well-pleased, bestow upon us ample felicity.

6. Subject us not, adorable (deities), to the robber or his wife;[1] nor to any one designing us harm; for you are the regulators of our persons^ of our strength, of our speech.

7. Let us not suffer for the sin committed by another: let us not do that which, VASUS, you prohibit: you rule, universal gods, over the universe: (so provide that) mine enamy may inflict injury on his own person.

8. Reverence be to the potent (company of universal gods): I offer (them) reverence: reverence sustains both earth and heaven:[3] reverence be to the gods: reverence is sovereign over them: I expiate by reverence whatever sin may have been committed.

9. Adorable (deities), I venerate with reverential salutations all you who are mighty, the regulators of your sacrifice,[3] of pure vigour, dwellers In the chamber of worship, unsubdued, far-seeing, leaders (of rites).

10.. May they, exceeding in splendour, so guide us, that all iniquities may disappear; they, the very power-

[1] *Ma. no vrftdya vrikye rlradkata,* the substantives are explained *kinsakdya, stendya,* to the injurer, the thief, and *tasya striyai,* to his woman, or wiie; or *vrika* may retain its ordinary sense of wild-dog, or wolf, *aranya *toan,* and urttt import its female.

[a] The scholiast says that earth and heaven, by reeming the *itamat* or *nmnaskdra,* the reverential salutation or homage of mortals, continue throughout a long period for their enjoyment.

* *Ritasya rathyah, yajnasya ranhitrin, netrin.* the leaders* or conveyers of the sacrifice offered to them.